



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

# THE ORIGIN AND TEACHING OF THE NEW TESTAMENT BOOKS. V

---

By ERNEST DE WITT BURTON and FRED MERRIFIELD

---

## AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

*This course is published in ten leaflets issued on the fifteenth of each month from September, 1913, to June, 1914. It is sent free to all members of the AMERICAN INSTITUTE OF SACRED LITERATURE enrolling for this course. Membership in the INSTITUTE may be secured by sending the annual membership fee of fifty cents and four cents for postage to the headquarters of the INSTITUTE, at the University of Chicago.*

---

### STUDY V

#### CHAPTER IX

##### THE FIRST MEMOIRS CONCERNING JESUS' PUBLIC CAREER AND ITS SIGNIFICANCE

Thus far in our study we have been dealing with one of the simplest forms of literature—letters. We have noticed how naturally and directly these letters sprang out of the actual needs of the church and Paul's relation to them. But other forms of literature are also the product of experience, and arise to meet human needs. In the same decades in which Paul was preaching the gospel and writing his letters, in part just because of the success of his work, there came to be felt, most naturally, a need for a record of the life and words of that Jesus whom Paul proclaimed to be the Son of God. The first response to the need, of which we have any definite trace, was a collection of the sayings of Jesus probably made by the publican-apostle Matthew and first put forth in the later years of the apostle Paul. It may be thought of as the first edition of our Gospel of Matthew, but no copies of it are now in existence. Upon this there followed, probably not many years later, a book chiefly devoted to the deeds of Jesus, but including also some of his teachings—the Gospel of Mark. Still later came our Gospel of Matthew (probably so called because it took up into itself the collection of sayings gathered

by the apostle Matthew), and the Gospel of Luke; and finally, near the end of the century, the Gospel of John.

There are three ways of reading these books. Because they deal with the life of Jesus, we may use them to gain a knowledge of what he said and did. Or, remembering that they were written to meet existing religious needs of the time in which they were written, we may try to read them as they were read by those for whom they were first written. Or, still again, we may forget alike when they were written, or when the events which they record took place, and ask simply what message they bring to us today. In the first case we are carried back to the years between 25 and 30 A.D.; in the second case to the years between about 60 and 100 A.D.; in the third case we remain in the twentieth century.

All of these ways of reading the books are legitimate. The second is the most difficult, but because it is truest to the actual origin of the books, it is in the end most fruitful, provided only we may make it a stepping-stone to the results at which both the other methods aim. Through it we gain eventually both the most accurate knowledge of the life of Jesus and the greatest help for our own lives. Those who can do so are advised to try in the present study to read the books from this point of view. But we must not read into the books more of adaptation to current needs than is really there. This applies especially to the Second Gospel. For it seems probable that Mark wrote chiefly under the influence of the feeling that his fellow-Christians needed for their own spiritual development to have a connected account of what Jesus did and taught, and that only here and there has he in mind particular beliefs that he wishes to strengthen or errors that he wishes to correct.

*First day.*—§ 34. *The writer of our oldest extant Gospel—the Gospel of Mark.* Strong Christian tradition testifies that the writer of our Second Gospel was the John Mark who is mentioned in Acts 12:12, 25; 13:5, 13; 15:37, 39; Col. 4:10, 11; Philemon 24; I Pet. 5:13; II Tim. 4:11. Prefixing to these passages Mark 14:51, 52 with its probable evidence that the author of this gospel was a young man in Jerusalem when Jesus was crucified, construct from the passages a sketch of the life of Mark, and form as vivid an impression as you can of the kind of man he was, and his connection with the early Christian movement.

*Second day.*—Look over the following analysis of the Gospel of Mark, noticing that, so far as this analysis shows at least, the writer's adaptation of his material to the needs of his readers has not greatly affected the plan of his book, but that he has arranged it according to the periods of the life of Jesus. Fix these main periods in mind. The evidences of adjustment to needs will appear in the content of the sections, rather than in their arrangement.

## ANALYSIS OF THE GOSPEL ACCORDING TO MARK

## I. Introduction:

Preparation for the public work of Jesus (1:1-13).

1. Preaching of John the Baptist (1:1-8).
2. Baptism of Jesus (1:9-11).
3. Temptation in the wilderness (1:12, 13).

## II. The Galilean Ministry (1:14-9:50).

1. The work begun and favorably received (1:14-45).
  - a) Jesus begins preaching in Galilee (1:14, 15).
  - b) Call of the four fishermen (1:16-20).
  - c) A Sabbath in Capernaum (1:21-34).
  - d) A preaching tour in Galilee (1:35-45).
2. The opposition of the scribes and Pharisees excited and rapidly developed (2:1-3:6).
  - a) A paralytic healed and his sins forgiven (2:1-12).
  - b) Call of Levi, and the feast in his house (2:13-17).
  - c) Jesus' answer to a question concerning fasting (2:18-22).
  - d) Plucking grain on the Sabbath (2:23-28).
  - e) A withered hand healed on the Sabbath (3:1-6).
3. The beginnings of the separation between the followers of Christ and the rest of the community; the organization of the band of twelve personal attendants and helpers (3:7-35).
  - a) The widespread fame of Jesus (3:7-12).
  - b) The choosing of the Twelve (3:13-19).
  - c) Concerning eternal sin (3:20-30).
  - d) Natural and spiritual kinsmen (3:31-35).
4. The parables of the kingdom's growth, in which is also illustrated its separating power (4:1-34).
5. Sundry manifestations of his power, which meet with varied reception, some believing, some unbelieving, some slow to believe (4:35-6:6).
  - a) Stilling of the tempest (4:35-41).
  - b) The Gerasene demoniac (5:1-20).
  - c) Jairus' daughter raised to life (5:21-43).
  - d) The rejection at Nazareth (6:1-6).
6. The sending out of the Twelve to engage in work like his own (6:7-29).
7. The continuance of his work in Galilee, with the reappearance of the same features: he heals and feeds the multitudes; his disciples are slow of understanding; the multitudes follow him; the Pharisees oppose him (6:30-7:23).
  - a) The feeding of the five thousand (6:30-46).
  - b) Jesus walking on the sea (6:47-52).

- c) Many healed in Galilee (6: 53-56).
  - d) On eating with unwashed hands (7: 1-23).
- 8. A withdrawal from Galilee into gentile territory, and the ready faith which Jesus finds there (7: 24-37).
  - a) The Syrophenician woman's daughter (7: 24-30).
  - b) The deaf and dumb man healed (7: 31-37).
- 9. Further experiences in Galilee in which the same features as before appear (8: 1-26).
  - a) The feeding of the four thousand (8: 1-10).
  - b) Pharisees demanding a sign from heaven (8: 11-21).
  - c) A blind man healed near Bethsaida (8: 22-26).
- 10. A second withdrawal from Galilee: tour to Caesarea Philippi and return to the sea. He draws out from Peter the confession of him as the Christ, and begins to teach his disciples concerning his own sufferings, and the conditions of discipleship to him (8: 27-9: 50).
  - a) Peter's confession of Jesus' messiahship (8: 27-30).
  - b) Jesus' prediction of his own death and resurrection (8: 31-9: 1).
  - c) The transfiguration (9: 2-13).
  - d) The demoniac boy healed (9: 14-29).
  - e) Jesus again foretells his death and resurrection (9: 30-32).
  - f) The ambition and jealousy of the disciples reprov'd (9: 33-50).
- III. The Journey from Galilee to Judea, and instructions on the way; on nearing Jerusalem he is publicly saluted as Son of David (chap. 10).
  - 1. Departure from Galilee into Perea (10: 1).
  - 2. Concerning divorce (10: 2-12).
  - 3. Blessing little children (10: 13-16).
  - 4. The rich young ruler (10: 17-31).
  - 5. Announcement of his crucifixion (10: 32-34).
  - 6. Ambition of James and John reprov'd (10: 35-45).
  - 7. The blind man near Jericho healed (10: 46-52).
- IV. The Ministry in Jerusalem:
 

Jesus causes himself to be announced as Messiah; comes into conflict with the leaders of the people; predicts the downfall of the Jewish temple and capital (chaps. 11-13).

  - 1. The triumphal entry; he is saluted as Messiah (11: 1-11).
  - 2. The cursing of the fig tree (11: 12-14).
  - 3. The cleansing of the temple (11: 15-19).
  - 4. Comment on the withered fig tree (11: 20-25).
  - 5. Conflict with the Jewish leaders (11: 27-12: 40).
    - a) Christ's authority challenged (11: 27-33).
    - b) The parable of the vineyard (12: 1-12).

- c) Three questions by the Jewish rulers (12:13-34).
- d) Jesus' question concerning David's son (12:35-37).
- e) Warning against the scribes (12:38-40).
- 6. The widow's two mites (12:41-44).
- 7. The prophetic discourse concerning the downfall of the temple and city (chap. 13).
- V. The Passion History (chaps. 14, 15).
  - 1. The plot of the Jews (14:1, 2).
  - 2. The anointing in the house of Simon the leper (14:3-9).
  - 3. The bargain with Judas (14:10, 11).
  - 4. The last Passover of Jesus and his disciples (14:12-26).
  - 5. Prediction of Peter's denial (14:27-31).
  - 6. The agony in Gethsemane (14:32-42).
  - 7. The betrayal and arrest (14:43-52).
  - 8. The trial before the Jewish authorities (14:53-65).
  - 9. The denials of Peter (14:66-72).
  - 10. The trial before Pilate (15:1-20).
  - 11. The crucifixion and the death of Jesus (15:21-41).
  - 12. The burial (15:42-47).
- VI. The Resurrection of Jesus, attested by the empty tomb and the word of the young man (16:1-8).
- Appendix: Summary of the appearances of Jesus (16:9-20).

*Third day.*—§ 35. *John the Baptist: his relation to ancient prophecy and to Jesus:* Mark 1:1-8. Note carefully the vivid picture which this paragraph gives of John and what conception it shows the early church to have had about John's relation on the one side to ancient prophecy and on the other side to Jesus. Does this make the prophet an indirect witness to Jesus himself? How far did such Scripture as Isa. 40:1-5 and Mal., chaps. 3, 4, influence: (a) the actions and preaching of John; (b) the messianic views of the early church?

*Fourth day.*—§ 36. *Jesus' preparation for his public work:* Mark 1:9-13. Notice first what it meant to Jesus to come to be baptized by this new prophet that had arisen and of what testimony from God in his own soul this act became the occasion. Then read vss. 12, 13, noticing that it is the Spirit of God that puts him to this test, and what is implied as to the result of the test. What impression was this story, with its record of obedience to the command of God through the prophets, its attestation from heaven, and its victorious conflict with the Evil One, calculated and intended to make on the reader, as to who and what Jesus was?

*Fifth day.*—§ 37. *The beginning of Jesus' public work:* Mark 1:14-45. After its brief story of John's work and of Jesus' preparation for his, the writer plunges at once, with vs. 14, into the story of Jesus' public career, the record of which continues through 13:37 (cf. the analysis). It begins in Galilee, and is crowded

full of deeds of power and words of wisdom calculated to deepen the impression and heighten the estimate which the Christians had already formed of their Master, and if the book came into the hands of any who did not yet believe in him, to arrest and command their attention also. Read 1:14-45, noticing that it is a sort of summary of how Jesus began his work, the events themselves necessarily covering considerable time. Think how this story would impress you if you were a young Christian in Rome, reading it for the first time. What were Jesus' motives and feelings in each of these events? Keep a careful list of your own impressions of Jesus' character and purpose.

*Sixth day.*—§ 38. *A story of growing criticism of Jesus and opposition to him:* Mark 2:1-3:6. If, when Mark wrote, this gospel was not only winning followers, but also exciting much opposition, it could not but be interesting to ask whether this fact was also true in Jesus' own day. If the gentile churches in Mark's time were still criticized for the neglect of Jewish statutes (recall what Paul had taught them), it would be pertinent to ask how Jesus stood upon this question. Read 2:1-3:6, noticing how this group of events answers both these questions. Think what use you would have made of these stories if you had been a gentile Christian of the Pauline type in the year 70 A.D. Clearly state the five accusations here recorded, and the principles for which Jesus contended. Do these principles still hold for us?

*Seventh day.*—§ 39. *The separating power of the gospel:* Mark 3:7-4:34 (cf. analysis). Read 3:7-35, noticing that, while many are attracted to Jesus, only a few are drawn so close to him that he can choose them to be his pupils and helpers; and some, who ought to have understood him best, call him crazy! And what startling statements Jesus makes under this pressure (3:33, 35)! Consider how these facts would affect the mind of Christians of the second and third generations. For their faith sometimes stumbled over the fact that many, even of Jesus' own nation, who might have been expected to be most ready to believe on him, strongly denied his messiahship. Then read 4:1-34, and observe how in these parables Jesus prepares the minds of his followers to expect various results from their work (4:1-9), to be patient till the harvest comes (4:26-29), but with confidence to expect in the end great results from small beginnings (4:30-32). Were these lessons as needful to the disciples of 70 A.D. as to those of 28 or 29? Recall just how far circumstances had changed in these forty years.

*Eighth day.*—§ 40. *The varied reception of the gospel:* Mark 4:35-6:6. Notice how varied is the attitude of different persons to Jesus: his own apostles are slow of faith, the Gerasenes urge him to leave their country, Jesus and the woman with an issue of blood show unusual faith, and his own townsmen reject him. Is the record calculated to enforce still further the lesson of the parables, and to comfort and encourage the Roman Christians, if they also find much opposition and but little faith? What impression does Jesus make in these varied

circumstances? How deeply did he feel each rebuff? Was it himself, or his message, for which he cared most at such times?

*Ninth day.*—§ 41. *Continuance of work in Galilee:* Mark 6:7—7:23. Observe how in the face of discouragement Jesus, strengthened by much earnest prayer, continues his work; sending out his disciples to teach and heal, himself feeding the multitudes and healing many that are sick, and combating the Pharisees in their narrowness and pettiness. Notice, too, how in all these things he is the man of power (cf. Acts 10:38); nothing is too hard for him. Is such a picture adapted to strengthen the loyalty of Mark's fellow-Christians to the Christ and to win them to him? Has the modern world clearly caught this heroic side of Jesus' life?

*Tenth day.*—§ 42. *Journey into gentile territory and return to Galilee:* Mark 7:24—8:26. Why this long journey into gentile territory (see 7:24, 31 and the map)? What do vss. 24-30 suggest as to the scope of Jesus' mission (cf. Rom. 1:16); and the remaining sections respecting his spirit and power?

*Eleventh day.*—§ 43. *Peter's confession, and Jesus' announcement of his death:* Mark 8:27—9:50 (see analysis). The critical moment in Jesus' life has come. Foreseeing that the opposition to him will almost certainly lead to his death, he takes the disciples apart for a quiet talk; and in response to Peter's first definite acknowledgment that he, Jesus, is "the Christ" (8:29), he makes the astounding announcement that he will sooner or later be rejected and put to death by the Jews (8:31 ff.)! This his disciples cannot believe. How can they, believing him to be the Christ? There is added the transfiguration experience to confirm their faith (9:2-8); on this again follow answers to their questions (9:9-13), a new deed of power (9:14-29), a fresh announcement of his death (9:30-32), and new teachings to prepare the disciples for this event (9:33-50). This is, on the whole, the most difficult portion of the gospel. Notice how many things of fundamental importance to the early church are brought out in these sections. State each principle in detail.

*Twelfth day.*—§ 44. *From Galilee to Judea:* Mark, chap. 10. Obligated to leave Galilee, note that Jesus now starts for Jerusalem, knowing that death awaits him there. Not all the incidents assigned to the journey perhaps reflect this fact, yet note the tenseness of his words here also; and 10:32-45 seem clearly to indicate a deepening consciousness of approaching death. Read these and vss. 17-31, as setting forth for men of later years (60-70 A.D.?) how very much it meant to be a disciple of Jesus! Would such teaching be needed in that period? Is it now?

*Thirteenth day.*—§ 45. *The ministry in Jerusalem:* Mark, chaps. 11, 12. With chap. 11 begins the story of Jesus' final presentation of himself to the nation and their rejection of him. See the analysis, and, as you read these chapters, notice how in connection with his entry into Jerusalem Jesus was proclaimed as the Messiah, and how patiently he continued to the end his teaching of the Jews,



seeking to make clear his message and their duty, despite the fact that he foresaw his ultimate rejection. Consider how these events would affect the mind of one (perhaps some Christian at Rome) who had believed in Jesus at the preaching of Paul or Peter or Timothy, but was now reading for the first time a story of his life. How much past Christian experience would make all these details live for the reader! What new devotion would be called out! How faltering courage would be shamed into heroic endeavor!

*Fourteenth day.*—§ 46. *A discourse about the future:* Mark, chap. 13. In reading this chapter, recall that Paul had taught his churches to expect the visible coming of the Lord soon, perhaps in their own day (I Thess. 4:13-18; Phil. 4:5); and that he also had occasion to explain that certain definite events would precede his coming (II Thess. 2:1-5). Consider whether this report of Jesus' words, in which are included some editorial remarks (e.g., vs. 14), and perhaps some additions from other sources (vss. 7, 8, 14-20, 24-27 are thought by some scholars to be interpolations from Jewish sources rather than from Jesus himself), is adapted to meet the same state of mind on the part of Christians of the years 60-70 A.D., who wondered why Christ had not come, and were perhaps somewhat restless. Note especially vss. 5, 6, 9, 10, 21-23, 30-33, 37.

*Fifteenth day.*—§ 47. *The sacrificial death of Jesus:* Mark, chaps. 14, 15. See the analysis, and as you read the story of the events that lead up to Jesus' death on the cross, consider what impression they would make upon you if you were a Christian in Rome who had read Paul's letter to the Romans with its teaching about the meaning of Jesus' death (see especially Rom. 3:21-24; 5:1-11; 6:10-12); or a Philippian who remembered Phil. 2:5-11; 3:10; or a Corinthian who had heard the preaching spoken of in I Cor. 1:23, 24; 2:1-5. What effect would it have on your faith in Jesus and your loyalty to him?

*Sixteenth day.*—§ 48. *The victory over death:* Mark, chap. 16. With this chapter a new note is sounded, yet Mark sees clearly that it is only the fulfilment of the prediction of 8:31. Why should not the disciples have expected an event, now deemed so natural? The Christ is victorious over those who thought they had conquered him! With vs. 8 the story breaks off abruptly, and unfinished. Vss. 9-20 are shown by internal evidence and by the ancient manuscripts to be an addition by a much later hand. Possibly we shall find in the end of Matthew something more nearly like the original conclusion of this gospel. Or do Paul's historic words (I Cor. 15:3-8) explain the tremendous upheaval which most certainly followed within a brief time?

In conclusion, think back, with the help of the analysis, over Mark's cumulative argument and ask one final question: Has the author accomplished for his readers in Rome, or elsewhere, the purpose intimated in 1:1? How is our own mind influenced?